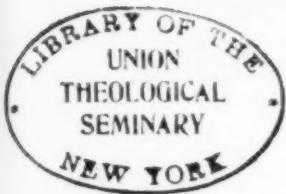


The
**CHRISTIAN
CENTURY,**
A Journal of Religion



—
The Court and Its
Critics

An Editorial

—

THE POSSIBLE YOU

By Winfred Ernest Garrison

—

“Special Discounts to
the Clergy”

By John C. Petrie

—

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EDITORIAL

THE NOMINATION of a candidate for governor of Kentucky who is openly opposed to the present system of legalized gambling, over strong competitors who were committed to it, shows which way the wind is blowing in that state. For several years state politics

Kentucky Democrats Oppose Race Track Gambling

in Kentucky has pivoted around the race track gambling issue. The church forces have protested but the insidious influence of the evil has so insinuated itself that many otherwise good churchmen have been apologists for it. "Members of our churches are caught in the current of popular, dignified crime," writes a pastor. Sunday school teachers and deacons have been known to speak apologetically of putting a little on "the ponies." One pastor became the defender of the "noble sport" and its patrons built him a handsome church. The Jockey club has become the greatest single political force in the state, and until the church leaders who were willing to be militant forced the issue into popular politics, most of the politicians either advocated the pari-mutuel system of race track gambling or evaded the issue. Now the anti-gambling forces are coming into their own. Ex-Senator Beckham, who won the primary election and became demo-

catic candidate for governor, has taken an unequivocal stand. He says the Jockey club has made the issue through its "efforts to dominate both political parties and control the government of our state." On the Republican side Robert H. Lucas has taken quite as unequivocal a stand. He says a further toleration of the law allowing the pari-mutuel form of gambling is indefensible—"the sole beneficiaries of the race meets are stockholders in the Jockey club." Thus after years of intrepid effort a group of forward-looking churchmen are making their influence felt. Many ministers will now be able to take the issue into their pulpits without endangering the peace of the flock through the fears of those who think peace in the organization outweighs all moral issues upon which the conventions are not fixed and undisputed. There is a paradox in the Kentucky law in that gambling, even on horse races, is a felony, and yet pari-mutuel betting is legalized. "It is," says Senator Beckham, "indefensible in law as well as morals."

Why the Church Is Losing Favor

MUCH INGENUITY is being expended in attempting to account for the numerical losses of the churches as revealed in Dr. Carroll's recently published statistics. The explanations from within are for the most part defenses. The church has fewer members but better ones. It has cut off the dead wood. It is getting more accurate in its statistics. The outside critics, assuming that the figures show something that is to be explained and not merely explained away, tell a less flattering story. The Akron, Ohio, Beacon-Journal, for example, expresses the editorial opinion that the church has become less popular and less powerful precisely because it has tried to become more so. "Our man of God suddenly became a politician and dragged his white robes down into the sawdust ring and joined the roughnecks and rascals who are always in the game for what there is in it. He began to make slates and to let his congregation know how he wanted them to vote. He hiked off to state capitals and the vicar of Christ became just a measly lobbyist." All of which is but a manner of saying, as it presently appears, that the church has lost popularity with the man in the street because it supports the Volstead act. That some churchmen have countenanced disreputable methods for the promotion of good causes is unfortunately true, and they have deserved all the criticism that

has fallen upon them. But for the most part those who attribute the church's loss of prestige to its reform activities are not so much troubled about its using methods of "force and fraud" as they are over the actual results of the work. The church is doing things they don't want done. Not very many of the clergy have been seen "in the bull ring of politics practicing the same roughneck tactics as the rest of the rascals"—not enough to drive out any great number of sensitive souls from the church. And yet there is undoubtedly some truth in the general line of explanation which the *Beacon-Journal* gives. If the church busies itself with practical social problems, there are those who want it to be more "spiritual"; and if it confines itself to saving souls, they say that it is remote and other-worldly. It has been so from the beginning. "John came neither eating nor drinking and ye said, He hath a demon. The Son of Man came eating and drinking and ye say, Behold a glutton and a wine-bibber."

Physicians Give Professional Opinion on Immortality

DO THE DOCTORS know any more than anyone else about what happens to a man after he dies? Does their knowledge of the human body or their experience in the presence of death put into their hands any evidence one way or the other as to immortality? Apparently not, according to the answers of the majority of the sixty physicians who replied to the *Homiletic Review*'s inquiry as to "whether in their professional ministration they had observed any phenomena which seemed to point to the continuance of life after bodily dissolution." Most of these physicians believe in immortality but upon religious rather than scientific grounds. The clearest statement is perhaps that of Dr. Richard C. Cabot: "I believe in the immortality of the soul but not from any evidence I have found in my professional work. There is no such evidence that I know either for or against immortality." Dr. W. W. Keen says that life "is the great imponderable. Science cannot deal with it, but faith can and does." A few of the doctors think they have observed specific evidences pointing toward the continuance of life, but the sum of their testimony is that the evidence for immortality is not to be found in any special scientific knowledge which medicine or surgery can give, but that medical science is as powerless to disprove as it is to prove that personality survives the dissolution of the flesh.

British Progress Toward Temperance

THE BRITISH house of lords has voted down the bishop of Liverpool's local option liquor bill. It proposed, after the models of Canada and New Zealand, a threefold option—continuing under private ownership, public ownership, and abolition. For the first time a genuine temperance measure received the overwhelming support of the Anglican bishops. One both voted and inveighed against it as an entering wedge for prohibition of the American type which he thinks is not only a failure but a moral hypocrisy in denying the right to drink. The bishop of London, fresh from his tour of this country, took the other

side. He said he did not find prohibition in the states the failure it was popularly supposed in England to be, and that he found so many symptoms of social betterment through it that he gravely doubted if Britain could continue to compete with us if she continued to spend a billion and a half dollars yearly on drink; with Lady Astor, he asked for an England both sober and free. England is not yet ready for prohibition, but the temperance forces are gathering headway. The free churches are quite heartily behind such a proposal as the lords have just voted down, and there is a growing sentiment for it in the Anglican churches. Few are yet ready for abolition, and compensation for the rum seller is popular with all temperance advocates, but all efforts of the brewers to clean up the "trade" are failures. The popular belief that the way to meet the evil is through developing outdoor recreation and substitutes is on the wane. The labor party tends to favor the idea of public ownership and control, after the model of the Carlyle experiment where municipal management has at least effected great improvements. Teetotalism in Britain has never gone as far as it did in this country in our pre-prohibition days, and the effective protest of churches even awaits the day when a majority of their members have dropped drink as an evil.

The Fathers Not Indifferent To Beauty

MUCH COMMENT HAS BEEN printed upon the article in the *Atlantic Monthly* heralding the discovery of beauty as the new tool of business. It is a good tool, but not so new as some would have us suppose. It is true that esthetic considerations have lately begun to exercise an influence in certain fields where formerly utility ruled without a rival. The phonograph and the radio have become attractive pieces of furniture. Automobiles are more beautiful as well as more efficient. Real estate tract offices (especially in California) often become vine-clad English cottages or Dutch mills. The climax in this movement came when it began to be the fashion to give to the temporary shelters, erected over the sidewalk to protect pedestrians from falling materials during the construction of a skyscraper, some architectural design and a coat of paint. But the idea of combining beauty with utility is not new. There were beautiful factories built a generation ago—such as a certain watch factory in Cincinnati—and there are few enough of them even now. It must be nearly thirty years since the Santa Fe railroad began to build beautiful stations. It is a libel on both the Puritans and the manufacturers to say that "it must have been the persistent influence of the Puritan tradition that made manufacturers so suspicious of beauty and gave them such pathetic faith in mere ugliness. Beauty somehow seemed antagonistic to integrity." Nothing of the kind. They tried to make things beautiful. True, the flowered Brussels carpets and gilt embossed wallpapers of the late nineteenth century do not please our present taste, but why did the manufacturers put the roses on the carpet and the gilt on the wall except to make them—as they supposed—beautiful? Nor is it a new idea that beauty is an aid to merchandising. Some of the earliest department stores exhibited great efforts to be beautiful—almost painful efforts. Read a description of "Trollope's bazaar" in Cincinnati,

which Harriet Martineau said "has Gothic windows, Greco-Roman pillars, and a Turkish dome, and was originally ornamented with Egyptian devices." Could the desire for beauty go farther without faring still worse? Let us give the fathers their due. They desired beauty; otherwise they would never have put cast iron dogs on their lawns and embellished their Pullman cars with intricate inlays as well as with names drawn from Lalla Rookh and the Bride of Abydos. Man has never even tried to live by bread alone, but has always tried to butter that bread with beauty. We have not discovered the idea of beauty, or even its application to business, but we have learned some things about what beauty is. At least it seems so to us—but what will the next generation think of our taste?

Authors Do Not Earn Their Royalties

A REMARKABLE RULING of the internal revenue bureau holds that, for purposes of income tax, an author's royalties are not earned income. Not that it matters much, for it is only on the first twenty thousand dollars of earned income that the rebate of one-fourth of the two per cent tax is allowed, so that the maximum deduction would be only one hundred dollars. But the ruling illustrates very well the possibilities of complete divergence between technicality and common sense. If a writer receives a salary or space rates, that is earned income. If he writes a book on an advance contract, or sells his manuscript outright after it is written, that also is earned income. But if he takes his chances along with the publisher and receives so much for each copy sold, that is income from property, just as if he were getting rent for a house or interest on a bond. The work is his property and he is leasing it to the publisher. Very well. But carry the same principle a step further. A piece of property that produces an income of, say, one thousand dollars ought to be worth ten thousand dollars as capital goods. But the sales of most books fall off sharply the second year. If the second year's royalties amount to five hundred dollars, the value of the "property" has diminished to five thousand, capitalizing the income at the same rate. Query: What will the income tax experts say if the owner of that property claims a deduction of five thousand dollars from his income for the second year for depreciation and obsolescence?

The Bible and Censorship

FROM London comes the news that a controversy has developed between the management of the Globe theatre (classic name, but this is not Shakespeare's Globe) and the state censor, because the censor prohibited the reading of the story of Joseph and Potiphar's wife from the book of Genesis. The passage in question may or may not be suitable for reading under the given conditions, but certainly the fact that it is in the Bible is no proof that it should be immune from censorship. A similar line of argument has often been used to ridicule all censorship. Why, they say when it is proposed to expurgate some offensive passage, there are worse things than that in the Bible. Certainly there are. Any book which contains as wide a variety of

case studies in human experience as the Bible is certain to contain some materials that are not suitable for general reading. One must judge the book by its heights and not by its depths. Parts of it deal with the pathology of the human soul, and not all pathology is edifying general reading. An author has recently undertaken to "expose" the immorality of the Bible by publishing a collection of the obscene passages which occur in it. The result is only the exposure of the kind of mind that collects obscenities. But so long as the super-sound assert that everything in the Bible is the very word of God, purveyors of indecency will occasionally try to justify their own course by reference to its few objectionable passages.

Heywood Broun Parts Company With the World

M R. HEYWOOD BROUN has been writing a daily column in the New York World under the very personal heading, "It Seems To Me." Mr. Broun has been very outspoken in his criticism of the conduct of the Sacco-Vanzetti case, as witness these sentences: "Gov. Alvan T. Fuller never had any intention in all his investigation but to put a new and higher polish upon the proceedings. The justice of the business was not his concern. He hoped to make it respectable. He called old men from high places to stand behind his chair so that he might seem to speak with all the authority of a high priest or a Pilate. What more can these immigrants from Italy expect? It is not every prisoner who has a president of Harvard university to throw on the switch for him." The World also has been critical of the proceedings and sympathetic toward the condemned men, but when it had printed this and several columns more in the same vein, it thought it had gone far enough and requested Mr. Broun to direct his comments to other topics. Mr. Broun insisted that he would write what seemed good to him or not at all, and his column has ceased to appear. This is not a very serious case of limiting the liberty of prophesying, for the World has shown itself to be a consistently liberal paper, and it gave Mr. Broun opportunity to express his mind with considerable fullness on this topic before shutting him off.

Sees Danger in Briand Proposal

THE PEACE FORCES of the country have given a hearty welcome to the Briand proposal to outlaw war between France and United States. The Army and Navy Journal does not share their enthusiasm. It says: "The proposal to outlaw war is one of those projects which appeal specially to a nation seeking an object not revealed on first presentation. To the pacifist and the unthinking, it has a pleasant tinkling sound foreannouncing the fruition of that wonderful idea of the brotherhood of man of which Tennyson sang so sweetly half a century ago. But to the hard-headed practical statesman who is unwilling to jeopardize the vital interests of America, who is confronted by the specific declaration of the constitution reserving the war-making power to congress, and who is indisposed to permit the United States to be drawn into foreign entanglements, it has a harsh raucous note which cries 'Danger!'" Presi-

dent Coolidge is quoted as favoring it and Secretary Kellogg as being "cool" toward it, while Ambassador Herrick is urging it with enthusiasm. Meanwhile Briand returns to Paris with a proposal that the governments of western Europe make an effort to apply the principles of Locarno to the Balkan states. He proposes that instead of waiting until trouble comes they use the principle of prevention in the case of such disputes as those known to exist in south central and southeastern Europe. He would remove the causes of trouble before they irritate people into a war passion. He may yet prove the greatest peacemaker coming out of the war.

The Court and Its Critics

TH E supreme court of the state of Indiana recently sentenced Dr. Edward E. Shumaker, superintendent of the state anti-saloon league to pay a fine of \$250 and to go to prison for sixty days for contempt of court. The court's decision was three to two and the dissenting opinion was quite as remarkable as the judgment of the majority, both being based upon contentions for the dignity of the court. The drastic sentence, the nature of the charge, the manner of its presentation, and the dissenting opinion, as well as the high standing and the official position of Dr. Shumaker, all lend distinction to the case. It has aroused bitter reaction in church and temperance circles, and various summer religious assemblies, ministerial associations, ministers and even politicians with strong prohibition leanings, as well as the press, have indulged in a sweeping condemnation of the court's action. In fact, if Dr. Shumaker was guilty of contempt of court for his criticism of its methods of reasoning and its judgments in prohibition cases, then both the press of the state and the religious assemblies have been doubly guilty in the type of comment they have made regarding his condemnation. One city's mayor sent a check covering the entire fine and enough money has been sent to the league's office to pay the fine, the costs and all the appeals that may be taken, while scores of ministers have symbolized their sympathy by offering to serve the prison sentence.

The criticisms made by Dr. Shumaker were of specific cases and came in the course of his regular reports, made three years ago and year before last. No offense is charged within the last eighteen months. The court did not itself hale him to judgment. His criticisms were made only of judgments already made by the court before he uttered them. There was no direct contempt, no effort to influence a case as yet undecided. In one case final action had not been taken though judgment had been given. In his reports he cited certain specific liquor cases in which appeals from conviction in lower courts had been taken, and in which the defendant had been freed, so he charged, through technicalities and not on the question of guilt. He charged that the court had in certain cases "held that a defective search-warrant should operate to let a guilty person go free," that it had "held that no difference how guilty a person may be in violating the prohibition law, even though he might have as many as three stills in his home and be engaged in the manufacturing of white mule that is poisonous

and deadly in its effects, should there be any mistake in the search-warrant, such a person must be turned free." He accused one judge of being bitterly opposed to prohibition, a majority of the court of being "liberal" in its attitude on the liquor question, and said, "We trust that the next election will give us a supreme court that will be dry and not wet." While according the courts every respect, he expressed the opinion that they were the servants and not the masters of the people, and gave it as his judgment that the supreme court was cluttered with appeals in liquor cases because of the sympathy there shown for those guilty of breaking the state's very drastic prohibition laws.

The majority opinion found the defendant guilty, because there were twenty-one liquor case appeals before it at the time the criticisms were made, and it was evident to their minds that Dr. Shumaker and his attorney were attempting "to intimidate and influence the judges and thereby to control the decisions of the court in such cases." The criticisms were not made of the cases pending, to be sure, but were designed to "keep and hold the judges under the constant fear of being, by respondents, misrepresented as to their character, their integrity, their work as judges, and of political defeat for re-election unless the decisions of the court conform to the opinions and desires of the respondents." They charge Dr. Shumaker with falsehood and malice and rise to extraordinary judicial heights by charging that he "is capitalizing the fact of his clergy membership to impress the people with the truthfulness and fairness of his statements," that he holds that guilty men are "outlaws and not therefore entitled to the protection of the constitutional guarantees"; they refer to him as "one whose livelihood is sustained apparently by donations from the people, obtained either by fair or false means."

No editorial criticism could be quite as effective as that of the dissenting opinion in this case, written by Judge Martin. He says the majority opinion does not even charge that Dr. Shumaker's criticisms were false in fact but that they lead to false impressions; that they were directed, not against the integrity of the court, but against its judgment and reasoning. He thinks it absurd to conclude that to say a judge is wet in his sentiments is to charge that he is therefore corrupt in his judgments, and reminds his colleagues that "in our jurisprudence the extraordinary action of contempt does not lie to heal the wounded sensibilities of a judge." He refers to such assumptions of judicial sacrosanctness as comparable to the old theory that the king can do no wrong, and says that "a court, in an indirect contempt case, should not undertake the useless and idle task of telling the electorate what they shall not consider in exercising their franchise." He says that judges cannot, any more than candidates for other offices, be held immune from criticism of their official acts and cites previous judicial opinions declaring that a candidate for office, because he is a judge, cannot become accuser, judge and jury, to punish his critic for contempt. He deplores the fact that the men criticised should pronounce judgment against their critic and reminds his colleagues that no less a personality than Abraham Lincoln "scornfully refused to treat the decision of the supreme court of the United States in the Dred Scott case as permanently binding upon the people." "It was Lincoln," he says, "who there laid down the doctrine, so strenuously ob-

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Judge Martin reminds his colleagues that the rule used in the judgment criticised is not allowed in thirty-four states and that it has been "freely criticised by courts and legal writers, as well as by laymen, but never before to my knowledge has such criticism resulted in contempt proceedings." He says "the charge of splitting judicial hairs is a very common one," that in Dr. Shumaker's case it is "not nearly so severe or caustic as has been heard even at bar association meetings." He holds that any citizen has a right to comment upon and to criticise judgments after they have been given and that, in the case for which contempt was assessed against Dr. Shumaker, the decision "is subject to severe criticism by those who believe that the generally accepted rule of law theretofore prevailing should be followed," which he charges the court did not do and was therefore in error. He cites many cases to prove that even if the criticisms were false their publication after judgments had been given would not constitute contempt, and says he knows of no such recent case as this one. In England, where criticism after judgment had been pronounced was once a cause of contempt, such action became "obsolete almost thirty years ago except in small colonies consisting principally of colored populations." "While it may be true, as one of the courts said, that where vituperation begins the liberty of the press ends, it may also be true that where liberty of the press and freedom of public comment ends, there tyranny begins."

The dissenting opinion holds that "supreme courts are neither honored nor upheld by being held up as above criticism. Constructive criticism of judicial decisions, whether it be professional or lay, is to be desired rather than stifled. The time when men, whether kings or judges, could be considered incapable of doing wrong is buried in the historic past. I do not believe it can be said in the present case that punishment is absolutely necessary to the fair and orderly administration of justice, but on the contrary I believe that such administration requires the respondent's discharge. It is unfortunate that in a proceeding of this kind the judges whose decisions are criticised sit in judgment upon the person who has made the criticism. The practice in this respect is different in many countries. In some states, and even in England where the practice originated, there has been much criticism of it. Lord Erskine, at the close of his great career, gave it as his opinion that there ought to be a jury trial when a person is charged with libeling a court or judge."

The case is all the more extraordinary in that the attorney general of the state brought the charges of contempt to the court, as well as because the offense complained of was a criticism of cases already settled. The dissenting opinion asserts that "after the final disposition of a case the press and the public have a right to freely discuss, criticise and censure the decisions of the courts," and cites cases in which the judgment given was to the effect that "where a case is finished, courts are subject to the same criticism as other people." It hints that judges may use their power to salve personal feelings and quotes a decision which says, "when a judge uses his office and the extraordinary power it gives him to vindicate a wrong, there is danger of running

into greater excesses and abuses of power than those which he may desire thus to punish," and reminds the court that "there are other rights guaranteed to all citizens by our constitution and form of government . . . which are fully as important (as maintaining the dignity of the court) and which must be guarded with an equally jealous care. These are the rights of free speech and of free publication of the citizen's sentiments."

In regard to the manner of bringing the case before the court, Judge Martin finds the proceeding "most unusual." The attorney general, who obtained some notoriety recently by declaring that he had broken the law himself in order to procure spirits for ill members of his family, and who had also been severely criticised by the anti-saloon league, filed the information on his own motion and not with "either the consent or knowledge of the court," nor "at the request or instance of any person accused." He championed "the cause of such appellants and contends that respondents by criticism of decided cases have attempted to prejudice the court against their pending causes, but he has not confessed error in any of such cases." In other words, while prosecuting "he should not be heard on their behalf to object to criticism of decided cases." Judge Martin says: "I believe that the intemperance, constructions, inferences, and implications contained in the attorney general's amended information are unwarranted, and that it was only by adopting them that the court arrived at the conclusion that the respondents are guilty of contempt."

To criticize a judge is not to show contempt of court. The more respect one has for the law and the courts, the less can one hold his peace when judicial process is perverted to gratify the personal pique of a judge.

The Monument to Bill Hand

A Parable of Safed the Sage

ONCE UPON A TIME there was a man whose name was Bill Hand. And he was a Prosperous Man, but one whom people did not Respect. For he made money by methods of which men speak ill, and he did not move in the Best Society. And he had Vacant Land waiting for the Unearned Increment, and he chased the children when they sought to play upon it, so that they shouted when they saw him: Bill Hand, There's a fly on the land. And if he had any friends while he lived, I know not of them.

Now it came to pass that Bill Hand died, and when his Will was opened, behold, he had left unto his city a Million Shekels and a large Block of Land in one of the important New Centers of the City. And the condition was that the land should be used as a Park, and the money should be used to beautify it, and that it should be named Hand Park, and that in the center thereof should be a Life-sized Statue of Bill Hand, plainly inscribed:

WILLIAM HAND
A PUBLICK-SPIRITED CITIZEN
THROUGH WHOSE MUNIFICENCE
THIS PARK IS PROVIDED FOR
THE CITY OF HIS BIRTH

And when the contents of the Will became known, there

was great wrath. And people said, Let us take the Money, and have the Park, but in the Holy Name of Truth let us not cast that Lie in Bronze, nor permit that Ugly Face to appear above ground.

But his Lawyers said, The City shall not have the Park or the Million, save it carry out to the Letter the Terms of the Will.

And with a Wry Face the City accepted the Park and Bill Hand's statue.

And for many years the City hath possessed the Park and the Monument. But it had been much better for the Reputation of Bill Hand if he had given his Money and the Park, and had suppressed his name. For then had the People said of him, This Park was given by a man of whom we thought too little while he lived, but of whom we discover that he was More generous than we supposed. Yea, he hath given this Park, and with no desire for Fame, but only to serve the Publick Welfare. But it is not so. For when a Stranger in that Goodly City is shown a Good Time, and is driven through the Park, they say, We are ashamed of this Monument, but we could not help ourselves. And they tell the story of the Greed and the Dishonesty of Bill Hand, and how he contrived, with Competent Legal Advice, a way in which he thought he should be untruthfully commemorated as a Benefactor.

And certain spake unto me, saying, Wherefore should that Monument stand, while there is plenty of good Dynamite for sale?

And I said, Nay. Let it stand. Verily, he hath his reward, such as it is.

But I wondered how well the bones of Bill Hand were resting beneath the Sod, when the Children were scampering over the land from which he drove them. Yet I have hope that the Good God hath ways whereof we know not, so that by this time even Bill Hand may be glad of the children's joy at his expense.

VERSE

I Know a Road

I KNOW a road in Palestine—
A long, strange, winding way
That runs and rises to the hills,
Then slips down to the bay;

The road starts out at Bethlehem,
On Judah's fertile plain,
And passes by a manger bare,
In which a babe has lain.

It winds where Jordan's fertile bank
Turns to a stony crest,
And far into the wilderness,
Where One has stood the test.

It twists and twines up hill and down,
By postern-gate and wall,
Through country, village, city, town,
Past palace, hut and stall.

It lingers by still Galilee,
As if to rest awhile;
Then hastens to the hills again,
In one long, curving smile.

It listens here, as if to words
Its friends, the trees, would say,
As, bending o'er it lovingly,
They lift their arms to pray.

It hesitates, as if to ask,
If it should still go on,
Then lifts its head to do its task,
And runs on straight and strong.

It broadens out before the gate,
Rests near the olive tree,
Then leads into Jerusalem,
Where all the world may see.

Then past the temple pillars tall
It winds in majesty;
It seems to have no end at all—
On, up past Calvary.

And on and on, down through the years—
On goes this way of ways;
It levels out the mountain's fears
And sings the valley's praise.

It does not end in Palestine;
It runs the world around;
You need not seek the holy land
To see its beauty crowned.

It is as roughhewn, and as hard,
Today as e'er before;
You too may see the bleeding feet
As they go by your door.

It is a sun-baked, stony road,
But some who walk it find
The footprints of a Traveler,
With love upon his mind;

With sunshine in the face of him,
With joy in word and way,
And strength to share your load if you
Will walk with him today.

CARL VINTON HERRON.

Byways and Highways

A FEW small byways
Hold our minds,—
A million highways
Nature finds.

My small woes fade
Like morning mist,
Before the sky's
Wide amethyst!
MIRIAM HEIDEMAN KRARUP.

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The Possible You

By Winfred Ernest Garrison

What is man? Job 7:17; 15:14. Ps. 8:4.

If you then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him. Matt. 7:11.

SOME years ago I saw the title of a book which was called, "The Possible You." I have forgotten, if I ever knew, the name of the author, and I never saw the book, but the phrase that stood as its title, "The Possible You," set all my bells to ringing. It is a book in itself in three words. It is more than a book; it is a gospel. The implication which it conveys that there are unrealized possibilities in the most unpromising personality is the very essence of good news. It is a guide post to the lost traveler; it does not exactly show him the road, but it assures him that there is one and that it may be found. It is not a specific medicine to the sick soul, but it is a hopeful promise that the sickness is not unto death—and that is often the best medicine.

I said it was good news—or a gospel, which means the same thing—because the best news that can come to any man is that there is at least the possibility of better things ahead. Probably there are few persons so well satisfied with their present worldly estate that they would willingly believe that it would never be better. A vast amount of human wishing and working is devoted not to maintaining our economic status quo, however good it may be, but to trying to improve it—a better position, a higher office, a larger salary, a finer car, a more commodious house, and so on through the lengthening series of our illimitable wants.

THE KEY IS ON OUR SIDE

What man wants is not to be rich but to be richer; not to go fast but to go faster. There are those who think that this desire for more and better equipment for living and this passion for acceleration are what makes the world go round; and certainly when we have proudly defined America as a land of opportunity we have had chiefly in mind opportunities for increasing affluence. This is not a thing to be despised. But with a casual recognition of the desirability of material enrichment, the advantage of living in a country where it is possible, and the danger of thinking too much about it, we can pass on to possible improvement in other respects.

Few as there are who are willing to say, I am satisfied with my present station and fortune, fewer still can say, I am satisfied with myself; and those who can say it are little to be envied. We admit our failures but commonly blame them upon circumstances beyond our control, because we seek excuses rather than remedies. But, "the fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." And it is good news that we are not condemned by any power outside of ourselves to live on the low levels where we have our dwelling and within the narrow limits that hedge us in. If we live in a prison, the key is on our own side of the door. The actual man may be circumscribed by his own ignorance or his weakness of

will. He may be an underling to his own undisciplined impulses. But the possible man is a free man.

It is one of Chesterton's brilliant paradoxes that the good news of the gospel is original sin. What he means by it, I judge, is that the obvious phenomena of human depravity do not really represent man, but something that has been wished on him by his unregenerate ancestry and that may be removed by the use of those means of grace which have been provided. Theological thinkers throughout the ages, it seems, have devoted a good deal of their energy to proving that man, as he is, is not as God intended him to be—which seems obvious enough to require no proof—and that the thing which drags him down is not something that properly belongs to him, but a burden from which he can readily escape by taking advantage of the resources of which the church is the custodian. However that may be, there is a genuine evangel in the implication that our present moral and spiritual condition, whatever caused it, is susceptible of improvement, and in whatever form it comes the assurance that man is not doomed to remain the poor thing that he is now good news.

THE FOURTH JOHN

The Autocrat of the Breakfast Table remarked the existence of "three Johns"—John as he thinks of himself, John as his neighbors think of him, and John as he is. These represent self-estimate, reputation, and character; or John's John, Henry's John, and God's John. All of them may be different. They usually are. But there is a fourth, the possible John. He is not—yet—but yet may be. Let us drop John and substitute you and me.

The phrase, The possible you, or The possible I, comes with the directness of a pointed finger or an accusing eye. The actual, empirical I is a poor affair. How well I know its limitations and defects—its blundering efforts to do right and its headstrong efforts to do wrong, its sluggishness and timidity when there is need of decisive action, and its impatience in situations that demand restraint and consideration, its puerile pursuit of lesser goods, and its repeated failure to follow even the dim light that it has. The Apostle Paul's heart-searching cry, "The good that I would I do not and the evil that I would not that I do," finds an answering echo in every soul that is honest with itself. The empirical you may be better than the empirical I; I hope it is; but it is not good enough to justify the good opinion you desire, especially your own, and the good fortune you hope to deserve.

WHAT IS MAN?

The release from this bondage to the unsatisfactory present is in "the possible you"—for the pointed finger of accusation is also a beckoning finger. The accusing eye softens with sympathy and even brightens with hope. You and I are more than we have yet attained. That which is possible, though yet unaccomplished, has a kind of prophetic reality of its own. It is more interesting, more potent, more exhilarating than the poor, pitiable sum of all that has yet been

reduced to concrete and recorded achievement. For "the soul that waits at heaven's gates"—like Kipling's Tomlinson—it may be right that it should be called to face the stern demand, "Give answer, what ha' ye done?" There comes a time when only results count. But for men and women still in the making, still choosing and striving, stumbling and travailing in the sweet torment of life, no valuation is adequate which does not take into account what is yet possible as well as what has already been accomplished.

"What is man, that thou art mindful of him?" asked the psalmist. Job also was puzzled by the disproportion between God's attention and man's unimportance and futility. "What is man that thou shouldst magnify him?" Eliphaz echoed the inquiry, with a feeling that the question had no reasonable answer in view of the fact that man seemed to be little better than an obscene insect defiling the fair face of nature: "What is man that he should be clean, or he that is born of woman that he should be righteous? Behold, he (God) putteth no trust in his saints. How much more abominable and filthy is man."

Well, what is man? How can one find out?

Mr. Burbank tells, in his recent biography, of one of his correspondents who sent him squash seeds, beans, and kernels of corn from an Arizona cliff dwelling. There might have been two ways of examining them: first, analyze them to see what they were made of and what they are; and second, plant them and see what they may become. Two ways, but only one way that any sane student of plant life would adopt. For a seed is not only what it is, but what it may grow into.

CRITICS OF DEMOCRACY

The critics of democracy go to great pains to expose the frailties and follies of men as they are. There is no lack of data for confirmation of this harsh judgment. History abounds in it. The newspapers are filled with it. The most casual observation and the most ordinary experience in business or society, or even in the enterprises of organized religion, reveal humiliating evidences of the stupidity, the grossness, the selfishness of people. It is no adequate answer to say that men are also sometimes heroic and fine. So they are, but merely setting the good against the bad in the observed facts of human conduct leaves the issue still in doubt. If virtue preponderates at all, it is by no such margin as to put the matter beyond cavil and controversy.

We need an assurance of the worth of human nature of a different quality from any dubious balance that we can ever get by merely casting up the debits and credits of worthy and unworthy acts. Democracy requires that we shall trust men, yet they often show themselves untrustworthy. Christianity requires that we love men, yet they often show themselves unlovable. It is a practical necessity of the moral life that we reverence self, yet we know too well how little we deserve reverence. The actual self is always imperfect, often unworthy, sometimes despicable. Other selves may be better or worse; some are obviously better, some apparently worse; but few are radically different. How, in the face of all these facts, can we trust, love, and reverence human nature? Was the psalmist a victim of his own blind optimism or of an almost incredible exaggeration of the merits of humanity when he paid to men

that amazing tribute, "Thou hast made him a little lower than God and crowned him with glory and honor"? Surely, he had no such high opinion of the enemies who sought his life, or of the son who plotted against his throne, or of himself in view of his rather notable derelictions from even the relatively easy moral code of his day.

HUMAN NATURE CAN BE CHANGED

The answer is in the possible David, the possible man, the possible you. Not the actualities, but the potentialities of our common humanity entitle it to respect. Browning has said it: "It is not what man does but what man would do that exalts him." More than that, he is exalted by what he ultimately can do even though he lacks both the present will and the immediate ability to perform it. Our failures may be disgraceful, but they are not final. Human nature may deserve every harsh thing that the critic or even the cynic can say of it—every thing except this, that it cannot be changed. For the truest thing that can be said about human nature is that it *can* be changed. It is constantly being changed. The whole course of history and the record of the lives of all the men who have become good and great and useful is one continued story of the changes in human nature. Whether the fundamental human instincts and impulses can be altered is not the point. What if they cannot be? If the way in which they work is changed, we have changed lives and a changed world, and in that possibility of change lies the promise of all those values which our minds crave and which the practical demands of life require us to find under penalty of disgust and despair.

The conventional opening for every cynical assertion of the permanence and inevitability of the evils that afflict society is: "Human nature being what it is—" Yes, human nature being what it is at this present moment, does at this present moment the things that it does. The child, being what he is, thinks, speaks, and acts as a child. But also, being what he is, he changes and presently ceases to be a child. A cross section of his impulses and attributes at a given moment does not describe him, for the most important thing about a child is that he is not always going to be one. Human nature, being what it is, is not only what it is now, but what it has the power to become.

WAR AND PEACE

We may apply this principle to the question of war and peace, to the industrial struggle, to the dominance of the profit motive in business. Human nature being what it is, men have certain desires for personal gratification and a certain sense of social responsibility. At the present stage in human evolution, these impulses lead men into strange and violent and unprofitable struggles in which they often lose the very things they care most for. But they are not wholly selfish struggles. A business man, professing to act upon the profit motive stated in the most egoistic terms, will sacrifice his own interests for those of his family. A striker will often sacrifice the interests of his family for those of his class. A soldier, under the impulsion of that strange madness we call war, will sacrifice his life for what he believes to be the interest or honor of his country.

Is it inconceivable that, in the human nature which already manifests so clearly, even if crudely, the sense of

social values, it to a human and of social yet, to

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social responsibility, there will be changes which will enable it to achieve the ends which it desires and conserve the values which it prizes without sacrificing other and higher interests? It is not a question of remaking the essence of human nature, but of changing the way in which it works and of learning a more excellent way of meeting specific social situations. Christianity itself is built upon the recognition of those possibilities of human nature which have not yet, to any great extent, been realized in actual practice.

JESUS APPEALED TO POSSIBILITIES

Jesus' faith in men was not based upon admiration for their visible virtues or upon an excess of fortunate over unfortunate experiences in his dealings with them. He was not without the consolation of friendship and he saw from time to time isolated instances of fidelity and unselfishness, but on the whole his personal experience among men was enough to have made him doubt whether they were worth saving, if he had judged them by what they were then and there. It was their possibilities that interested him, and gave him faith and courage. Peter was wavering and timid, but had possibilities of stability. John was blustering and arrogant, but had possibilities of the rarest spiritual vision and the purest love. Judas was avaricious and crafty, but we may well believe that he had possibilities of financial and administrative ability which might later have saved the "poor saints at Jerusalem" from much suffering if he had not wasted his talent and disappointed, as well as betrayed, his Master. It was of little consequence that he went out and killed the contemptible actual Judas, for he had already slain the noble possible Judas whom Jesus had loved and chosen.

Constantly Jesus appealed to the judgments and impulses of ordinary men, and every appeal to man's nobility was an expression of his assurance that what he appealed to was there. It was not always there as a present actuality, but its presence even as a possibility is an essential element in the description of humanity. "If you, being evil—" he said. It seems rather a harsh word. A minister today would hesitate to speak so to his congregation; still more, perhaps, would he hesitate to speak so to a casual crowd of nonchurchgoers whose favor he is trying to win. But Jesus saw and frankly said that these people were bad. And yet, even in their own consciousness, in the impulses and practices of these people whom he called evil, he found materials out of which to build faith in God. It would have been less surprising if he had chosen the best possible man and had said, God is something like that. Instead, he started with qualities which he found in a miscellaneous company of those who were so far from being saints that he unhesitatingly called them evil. He told them to base their faith in God upon what they found in themselves, evil as they were.

"If you, bad as you are, know how to give your children what is good, how much more surely will your father in heaven give what is good to those who ask him for it." If the raw material of humanity, even in its rawest form, has in it something that points to the existence of a beneficent principle in the universe and becomes a ground upon which to sustain faith in God himself, surely it ought to be enough also to form the starting point for a practical working faith

in man—in ourselves as well as in those about us.

It is possible to think about the struggle for existence, that fierce war for survival among plants and animals competing for a limited food supply and for a place in the sun, until the bloody fang and claw come to seem the symbol of survival and nature herself not a kind mother but a bloody Moloch that destroys all but the most ruthless. But there is another side to the matter. Nature has its healing forces as well as its fiercely competitive and murderously destructive aspects. The forest fire sweeps over the mountains leaving the blackness of desolation behind it, and the next spring the wild flowers are knee deep over that same terrain. Wounds heal. If there are scars, they are not more the reminders of the blood that flowed than of that beneficent power which staunched the flow and restored the organism to its normal condition. Sorrows are softened with time and bitter griefs blossom into sweet memories. Dr. Richard Cabot says that of 215 known diseases, we can cure eight or nine by specific drugs. Surgery can cure a few more, and the others cure themselves if they are cured at all. That is to say, there is a healing power either in the organism itself or in places accessible to it. Typhoid fever, he says, cures itself nine times out of ten—but not unless the patient is properly nourished and fed. The body must have a chance to function for its own healing.

It is only an analogy, of course, but a reasonable one, that the soul of man has also powers of recuperation as it has of growth—if it also is properly nursed and fed. The whole process of education, the whole program of religion, and the whole range of activity for social betterment—all rest upon the hypothesis that there are possibilities both in the individual and in human society as a whole which have never been realized. In an age of material progress it is amazing to hear men say that there is no possibility of moral advance. The prophet of a better social order is accused of dreaming about utopias. But a map of the world that has no utopia on it, no undiscovered better country, no continent awaiting fuller exploration and development, would be a most uninteresting map and one wholly untrue to the facts of the case.

DIG DEEPER, REACH HIGHER

This, I take it, is one way of stating the meaning and message of Christianity. To the man who is merely conventionally respectable, complacent because he compares not unfavorably with his neighbors, pretty good, as men go, but no active force for the betterment of his part of the world, it says: Do not be satisfied with that. You have possibilities which you have not yet begun to develop. You are like a man raising turnips in a field where there are diamonds a foot below the surface. Dig deeper. You are like Bunyan's man with the muckrake, stooping so low that he could not see the crown that hung over his head. Reach higher.

To the man who has too little faith in himself, who is troubled by his sins or his failures, it says: Your sins are quite as bad as you think they are; probably worse; but you do not need to keep them. Your failure may be as serious as it seems to you; but it is not final. You have resources which you have not yet utilized. You are like a man who has had losses and thinks he is bankrupt, when

in reality he has assets which he has forgotten about or never knew that he had. You may be a failure now in character or achievement, but you do not need to stay a failure. The possible you is not a moral bankrupt. All the resources of infinity are at your disposal, if you will but have the courage to draw upon them.

To the man who thinks too meanly of his fellow men, judging them by their visible faults and follies, it says: They are just as good as you are, in potentiality if not in present achievement. At least they are good enough for God to care for, and men no better were good enough for Jesus to associate with. If they are ignorant, teach them. If they have fallen, help them to rise. If they are hungry, feed them. If sick or in prison, minister to them. They are worth it, for they are your brothers and there are possibilities in them which perhaps can never be developed without your help.

To the man who thinks that the evils of society—all its wars and cruelties and injustices, its stupidities and oppressions—are a part of the natural order of things which must go on because human nature is what it is, it says: That is not what human nature is. Human nature has passions and impulses which are neither good nor evil in themselves. If

they produce bad results, it is because they are badly organized and directed, because elements which should be good servants are allowed to become bad masters, because men like you have not taken the trouble to use their intelligence and good will to produce a social structure which is as good as human nature is. The possibilities are there, but they will not come to realization by themselves. The kingdom of God will come upon earth only as men have faith in man as well as faith in God and are willing to invest their energies in it with a courageous belief that better things can come to pass than have ever yet happened.

In the very stuff of humanity—not in the exceptional qualities of saints or the rare insights of seers and mystics, but in the ordinary qualities of ordinary people—are the seeds out of which can grow not only faith in God but all that is noblest and most lovable in human life. It requires care and nurture, and the warmth of God's love and the light of his truth and the cooperation of men of good will. It is this possibility of achieving a future vastly better than the past or the present that is the most human thing in human nature, and it is this possibility which is the ground of God's faith in man, which is even greater than man's faith in God. "The possible you" is the hope of the world.

"Special Discounts to the Clergy"

By John C. Petrie

IT IS NOW TEN YEARS since I owned a "clergy book" as we seminarians called the little book of slips which the parsons signed when applying at ticket offices for half-fare. In my first year after ordination I became closely associated with a young minister whose social ideals were such that he eschewed all appearance of taking advantage of his clerical collar to obtain reductions on bills. The whole system of fee taking had rendered itself odious in his eyes from his observation of its operation among Catholic priests and Church of England parsons. He told me of English churches where a list of charges for various clerical services was posted at the door of the church. He recited to me the little doggerel that used to be passed about by readers of the now defunct Menace:

Big money, high mass,
Little money, low mass,
No money, no mass.

He loved the Catholic church but he felt that there was too much truth in the charge for comfort. He convinced me that it was my duty to accept fees for baptisms, marriages, and burials only for the purpose of putting them in the poor box or crediting them to the general work of my church. I was not a hard convert for him to make, for my own observations had already led me to have more than one uneasy moment over the not quite manly position in which the whole put me as a clergyman.

In the first place, there was an incident that came to my notice some years ago when a priest refused to say a mass for the repose of the mother of a little boy. The lad had no money and he told the priest so. I was indignant at the

heartlessness of the priest but even more so at the reasoning of the moral theologian to whom I mentioned the matter. "The priest did no wrong," was his decision. "He was not bound by justice to say that mass. By the rule of charity he ought to have and in his place I should have done so. But charity does not bind under the pain of sin. He was quite within his rights."

THE RULE OF JUSTICE

The fee for the recitation of the mass then is not a mere donation of a gift to the celebrant by a grateful layman but is something ex justitia, and whenever the priest says a mass without exacting the fee he is performing an act of charity. There is much to be said for the priest's side of the question. People want big splurges at funerals, quartettes, a deacon and subdeacon of mass, sometimes a sermon, and among the Italians a street band is considered essential. If they want luxuries why not pay for them, the priest reasons. If they can afford a thousand dollars for the undertaker and his cohorts, why not a fee for the church? And he will point out that the average cost for a movie seat is now fifty cents while the church would not even get a dime from each worshiper on Sunday if there were not an usher at the door operating the pay-as-you-enter system.

Yet I felt the fee system to be wrong. The clergyman ought to receive an adequate salary and he ought to live on it. Fees, if exacted, ought to go into the church funds.

Then again I remember distinctly the sullen looks I so often received from ticket sellers when I produced my little book, signed a slip, and asked for transportation at half-fare. I think I recall just one man at the window who

received me without some sort of glare of disapproval and he was in the union station at Kansas City. I stopped to thank him elaborately for his courtesy in taking care of me. He assured me that he knew the clergy were underpaid in general and also that the majority of his brethren objected as much because of the extra trouble connected with the clergy tickets as because of the principle of rebates for parsons. I knew, however, that there were hundreds of clergy who could buy and sell the average workingman, traveling about the country on pleasure trips on clerical tickets. I felt that to make expenses the railroads had to recoup themselves by exacting higher rates from the general public. It was another form of state church, the public being made to contribute unwittingly to the salaries which the churches paid their ministers. I knew of the resentment that existed in radical circles against the clergy as a privileged class; I knew that many a young man looked upon us as softies who could not face life as bravely as other men, and I knew that such feelings must be increased as the knowledge of our railroad privileges was spread abroad.

So it was that I gave up my clerical ticket and have never had one since. The first time I had to pay full fare to get to Cleveland from New York I felt the pinch. I was sorely tempted to present the little book and ask for half-fare; I was unmarried and in possession of an adequate salary but that did not in the least make it easier for me deliberately to pay as much fare as the poor laborer who stood in line next to me at the Grand Central.

PRIDE AND SHAME

Likewise when, a few Sundays later, there were several babies to be baptized, it hurt me more than words can tell deliberately, in the presence of the parents and sponsors, to walk over to the poor box and slip into it the fifteen dollars that had been given me. Yet that feeling did not last long and today I am proud of what I did while on the other hand there will overcome me as long as I live a feeling of shame whenever I recall the instance when I pocketed a fee for saying a funeral mass for the soul of a deceased Negro.

The family of the man had not been regular churchgoers and I knew nothing of them until one of the sisters came over to my quarters telling me there was a request that I officiate at a funeral in the home of a colored family on the outskirts of town. The next day the undertaker drove up in a big car and whisked me over. I wore no vestments, meaning to reprimand the family for not asking for a church funeral. After reading the Episcopal service I added, after the manner of the young Romanizers among whom I was numbered, three "Our Fathers" and three "Hail Marys" for the repose of the soul of the deceased. Then with solemn mien I scolded the family for their neglect of church, said it was a disgrace to bury a Catholic (*sic*) without a mass (*also sic*), and that the following morning at seven o'clock I should say a requiem for the repose of the soul of the dead man and I would like as many of them as possible to be present to assist in the offering of the "holy sacrifice."

Early next morning as I made my way to the altar, clad in the black chasuble of a Catholic priest, I saw the pews just behind the nuns filled with Negroes. I had received no fee the day before at the burial. After I finished the mass I returned to the sacristy, removed my vestments and re-

turned to the chapel, ostensibly to make my thanksgiving, but at the same time secretly hoping there would be some sort of stipend forthcoming for my "services." True enough, the poor widow and other mourners were still waiting and as I entered she handed me an envelope.

HOPE REALIZED

The average parson would have accepted it without a tremor, I believe, although I hope I am wrong. I did not look to see how much it was but, putting the envelope into my cassock pocket unopened, I took out my "breviary" and began my private prayers while the mourners left the chapel. In my room I looked at my fee and found it was ten dollars. A big sum for that poor Negro woman I doubt not, knowing as I do the general economic condition of Negroes. What was left after the "mortician," the physician, the florist, the parson, had had their share of whatever insurance there may have been can only be guessed at. Suffice it to say, to my everlasting shame I took that money and never made any effort to look the woman up and see whether or not she could spare it. I was an unmarried parson, with a fine suite of rooms in the parish house furnished free, with fifteen hundred and fees for income, with board furnished almost below cost by a devout church woman. The only thing I like to remember about the whole sordid business is that my conscience hurt me then and it went on hurting me till I had made the resolution to give up taking all fees.

Misfortune finally overtook me in the way of a sickness that incapacitated me for earning a living over a space of more than two years. I had to depend on charity for food and a place to sleep. A doctor in a large city of the southwest took out of me every cent he could squeeze. When I protested that I should soon be starving he told me that was my responsibility and not his. I went to another doctor and was taken on at reduced rates but always then with the proviso that when I recovered I should pay him in full. I was not in the ministry of a church at the time and it galled me not a little to have my neighbor, the Episcopal parson, tell me that the same physician refused to take any money from him for services performed either for him or his family. The man was well and strong, both he and his wife were earning money, and at times they received gifts from devout members of their denomination.

DOCTORS AND CLERGY

I have always admired the way most physicians have based their charges on the ability to pay theory. I think they have more often been taken advantage of by begging patients who could afford to pay than they themselves have sinned by overcharging. But the assumption that every clergyman is too poor to pay is not founded in fact.

Time went on and I was again in the clerical class. I had to continue under the care of a physician and, to my amazement, although I was now beginning to earn a little money with my pen and by occasional preaching, the physicians invariably said, "Oh, we never charge the clergy anything." I protested each time that I was much in need of their consideration, but not because I was a parson. I remarked that there were probably among their patients dozens of poor people who needed charity work. As soon as I was again making enough to live on I would spurn clerical dis-

counts because I knew those who offered them must make up for the loss elsewhere. Several physicians agreed with me but at the same time insisted that, as they wanted us on earth to bury them when their time came, they felt that it was up to them to contribute thus indirectly to our support.

A Scotchman recently told me that when he was a small boy back in his home country it was customary to divide

mankind into three sexes, men, women, and clergymen. I have often felt that clerical exemptions of various kinds were not a little responsible for the fact that persons are likely to be classed in this manner not only by small boys in Scotland but by grown-ups in America. Either we are socially useful and as such ought to be recognized and adequately remunerated, or we are parasites and the sooner we disappear from the face of the earth the better.

When Japanese Students Discuss Korea

By T. T. Brumbaugh

Scene: A Bible class at the home of an American missionary in Japan.

Time: Spring, 1927.

Characters: The missionary and a group of Japanese high school students who have been studying the New Testament for some time and are becoming very alert to the incompatibilities existing between the social teachings of Jesus and present world conditions.

Theme: Korea's right to self-determination and independence.

AMERICAN MISSIONARY: What do you as Japanese students think about the possibility of Korean independence?

Student: That is a subject about which we do not think very much.

Missionary: Why? Isn't it a vital question of the day?

Student: It is no longer a question because it has been settled.

Missionary: Settled how?

Student: By Japan's having been forced to occupy and govern Korea.

Missionary: Haven't the Koreans any voice in determining whether or not it is a closed issue?

Student: The Koreans are a very ignorant, troublesome people, and not qualified to speak intelligently on this problem.

Missionary: Who says so?

Student: Our statesmen, writers and teachers.

Missionary: What do these authorities say about the Koreans?

Students: That they are an inferior people who cannot govern themselves, and who if left unprotected by Japan would be exploited and subjugated by the Russians or some other unscrupulous invader. Hence Japan, for her own safety as well as for the best interests of the Koreans, must govern Korea.

Missionary: Why is it necessary for Japan's safety to govern Korea?

Student: Look at the map; Korea is an arrow striking at the very heart of Japan. Should any hostile power gain a foothold in Korea, it would be but a short step into the agricultural and industrial center of Japan. Japan must control this arrow.

Missionary: May Koreans become citizens and thus have a share in the government of their own land?

Student: They have no such privilege.

Missionary: But isn't this as flagrant an affront to

Korean national dignity as—as, say, America's exclusion legislation which so offends the Japanese?

Student: Korea has no army, no navy, hence no "national dignity." Japan has nothing to fear from the Koreans but fears greatly what might result if Korea were not in Japanese hands.

Missionary: In case of war between Japan and some other great power, would the Koreans support the Japanese or the enemy's cause?

Student: Korea would probably give aid to Japan's enemy.

Missionary: Why?

Student: In order to escape Japanese rule and achieve independence. But history proves that Korea cannot govern herself; she would only fall prey to some far more ruthless sovereign power.

Missionary: Have you ever been in Korea, do you from personal observation know these to be the facts concerning the Korean people?

Student: I have not been there to see for myself, but all Japanese agree upon these things.

Missionary: Is that why there is so little discussion of the Korean problem in Japan?

Student: I suppose so.

Missionary: Isn't it a bit short-sighted on Japan's part to be cultivating a potential enemy within her own boundaries? Wouldn't it be wiser to so treat the Koreans that in the event of a national crisis Korea would strengthen Japan's hand rather than try to weaken it?

Student: That would be a strange imperial policy. Where was ever such a theory put to the test?

Missionary: Great Britain's relations with Canada, Australia and New Zealand have usually been on this principle. There are no stronger links in the chain of the British empire than these, whereas the weakest link is India where Britain's policy has been one of domination by force.

Student: What about Ireland?

Missionary: Ireland was a thorn in Great Britain's side until true home rule was granted, since which time Ireland has been becoming a loyal unit in the commonwealth.

Student: Does America employ such tactics toward those within her power?

Missionary: This principle of self-determination certainly characterized America's policy toward Cuba at the close of the Spanish-American war and thereafter, and the United

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States can boast no greater friend today than Cuba.

Student: Has this also been America's policy toward the Hawaiian islands?

Missionary: There never was on the part of the Hawaiian people any great protest against annexation by the United States, and we have given them an increasing degree of self-government. As a result, intense nationalism among the native Hawaiians has practically disappeared and friendship for the American republic has increased to such a degree that there has been serious talk of admitting the islands as a state in the union with full citizenship and rights therein.

Student: Such a policy employed with similar results by Japan in Korea would certainly be an improvement over present conditions. A friendly Korea, a Korea which, while perhaps remaining a part of the Japanese empire might yet be a self-determining dominion, would be a source of strength to Japan rather than a constant threat as at present. This principle of fair play for weaker people interests us greatly. Please tell us a little more about it. How does it work in the Philippines?

Missionary: Well, now, that's somewhat different—hm-m-m—you see, America acquired the Philippines at the same time Cuba was freed from Spanish oppression, and

we then announced that just as soon as a generation of Filipino leaders could be trained in the art of self-government, the Philippines would be granted independence. Circumstances have somewhat changed since that time, however. Americans with business or other interests in these islands have discovered that the Filipinos are an inferior people and quite unable to govern themselves. If left unprotected they would most certainly be seized and exploited by some power far less scrupulous than America. Then too the Philippines are so situated in respect to Asia as to make it absolutely essential that they remain in American hands if we are to exert our proper influence for good in China. Again, it is but a short step of open sea from the Philippine islands to Hawaii and thus to our own shores, if any nation in the Pacific ocean should challenge our superiority therein. Of course, we have no particular nation in mind but precautions must be taken. You see, the Philippine problem is entirely different from that of Korea.

Student: Oh, Sensei, how late it has become! We must go now. I'm sorry but in the excitement of the discussion I forgot this was not my own Bible and I've been underscoring some passages in the 5th and 7th chapters of Matthew. You'll pardon us, won't you, if we don't come to Bible class next week. Good-bye.

British Table Talk

London, July 26.

THE political life of Lord Balfour has had two sides. Looking inward, he has played a part in our political conflicts for fifty years; he has fought home rule in vain; he introduced the education act of 1902, most contentious of measures; he played a considerable part in the debates upon

tariff reform, and by his ingenious subtleties angered both free traders and protectionists; never once has he let it be supposed that he greatly cared for the voice of the crowd, and perhaps for this very reason he has kept their respect. Jowett of Balliol said of him in his youth that he did not care what people thought of him. At home he has been a fine example of the aristocratic servant of his country with a touch of Coriolanus, and a suspicion of Hamlet. The other side of his life, which faces outward, reveals him as a true and generous lover of peace; he has toiled laboriously for a better understanding between nations.

Lord Balfour is a philosopher who has always suffered from the title of his first book, "A Defense of Philosophic Doubt." Those who have not read the book have jumped to the conclusion that he is an agnostic. This most certainly he is not; his one persistent aim has been to show that "naturalism" does not explain the life of man. He played a splendid part in the fight, now won, against the unwarranted claims made by science in the '80's. The doubt he defended was doubt of naturalism. Lord Balfour has always been in his personal faith a Christian believer who holds strongly that God takes sides.

* * *

Sir William Ashley

The death of Sir William Ashley will carry back some of our happy party at Stockholm to those golden days in 1925, when "Life and Work" was on the boards. He was a great

scholar, famous in all the academies of the world; but a man with less aloofness or vanity it would be impossible to find; outspoken, delighting in argument; frank, with all the cards of debate on the table, he was through all those days the center of animated groups of friends. In his youth he had been closely associated with the free churches but his life was spent for the most part in the Church of England. Dr. Fairbairn, I believe, once talked over with him the possibility of his teaching history at Mansfield college, then in its early days; to the last he was a broad churchman, with a strong and definite belief which he loved to preach. In politics he was conservative, but he had no hesitation in accepting many of the changes inevitable through the growth of modern industry. He saw that in the provision of certain common needs of a nation socialism was bound to come, only he was anxious that it should not come until the necessary conditions were fulfilled. His address at Stockholm was memorable for his attempt to find modern equivalents for the New Testament words "the kingdom of God" and "love."

"Public spirit" is simply the civic manifestation of Christian "love." "The Christian church must help us to be Christians without ceasing to be reasonable"; it must lift us out of "the spiritual selfishness of quietism." These and other wise warnings Sir William addressed to the "Oecumens" at Stockholm. He remains in my memory as a scholar and thinker, nobly seeking through a long life to "do his social duty and to do it with the hope and patience drawn from the Christian message."

* * *

General Dyer

And Amritsar

General Dyer is dead. His years after Amritsar were shadowed by its memory; he was a man who never regretted his action on that fateful day, but he never ceased to suffer in his

spirit because of the condemnation which his order to fire brought upon him. Those who knew him agree that he was a man of singular kindness and integrity. None the less his order to fire was one of those events which change the course of history, and not for the good of mankind.

It is idle to condemn by himself one man who is simply acting according to an interpretation of human affairs which large numbers of public men in all lands accept without question. By those cruel rounds of firing General Dyer and his friends claim that they saved India from far more horrible sufferings. They believed frankly in the policy of force, which under certain conditions justifiably becomes terrorism. The men who ended the mutiny in India had the same creed and before it is condemned there should be an alternative creed confessed and adopted. There is only one such creed.

The "Hunter" committee condemned Dyer. But the house of lords passed a resolution deplored the conduct of the case as unjust to Dyer. The Morning Post raised a fund of £2600 for the general. These facts show how his policy represented the mind of a certain school of thought, while on the other hand it was bitterly resented by others, both here and in India. It has become almost a test case. Upon the measure in which one side or the other prevails will depend the future of the relations between east and west. On the morning after the lords exonerated Dyer I was talking with Tagore and to this hour I remember his indignation at the defense of the policy followed at Amritsar.

* * *

Menin

The service of dedication at the Menin Gate last Sunday was heard by many listeners-in in this country. Much has been written of the glories and heroic sufferings in the salient. Nothing I have seen is finer than the article by the author of "The Spanish Farm," Mr. H. Mottram. It is a haunting picture of war.

"Never again, and yet always, until we die, shall we know that place, that hour. To those of us who were there it is a mockery to go back to the salient, as tourists, on a summer day.

"It might be difficult to locate so much that has been cleared away, or rebuilt, but what makes the place so utterly unrecognizable is that most of us never saw it in daylight, standing erect upon the ground.

"But back there, in memory, some of us can go, if we shut our eyes and stop our ears.

"In that place it was always dusk, and if not winter, always raining. We mustered in some sodden pasture of the rich Flemish plain that, to us, was but a battlefield.

"We filed out into the 'road,' some obscure Belgian cart-track,

that, by chance, had become the highway for thousands of English-speaking men to tread every night, and for fewer to return by, before dawn.

"All day long the three lines—the firing line, the support line, the reserve line—were deserted—everyone under cover and silent, and those who might be, asleep.

"But at dusk a whole population suddenly arose from the earth and up from behind; men must go to take rations and water, ammunition and sandbags, duckboards, and who knows what else; sometimes to take part in a more ambitious raid, once a year in a full dress attack, but always to dig and dig, like condemned men, like condemned souls."

* * *

And So Forth

Bewilderment in Methodist circles does not grow less; after so much had been done to prepare for a united Methodism it is certainly disconcerting to have the whole matter thrown back. Not as great an interest as it deserves is being shown in the Faith and Order conference. There are enthusiastic leaders, but so far the project has not captured the mind of the churches. Dr. Gore has written upon the conference in the Times. "Nothing can be done in the direction of reunion," he says, "except on the basis of a conviction that those from whom we are at present divided represent some spiritual ideal—some elements of the one truth—which the community to which we ourselves belong needs for its completion." . . . In the annual report of the Student Christian movement four events are singled out: the London campaign when simultaneous meetings were held in forty colleges; the Religion and Life week in Glasgow university; the Welsh National conference, and the important development of relations between the movement and members of the Russian Orthodox church. . . . Sir Henry Slesser, who was solicitor general in the labor government, has published a number of essays. He is a strong Anglo-Catholic and gives reasons for the faith that is in him. To him the faith of the medieval church is the one thing needful. The mass must be revived in the church so that the doctrine of the real presence may be carried from the mass into the world; "so that once more the world will be organized on a basis of Christian law, taking its politics, its economics, and its sociology from the teaching of our Lord." The book is called "Religio Laici" and is published by Mowbray for 4/6". . . . The cruiser problem is still unsolved. If it remains unsolved, there will be severe things said of this generation. . . . The departure of the prince and Mr. Baldwin for Canada is an important event in the history of the commonwealth; they are both tired men, and it is to be hoped they will have rest.

EDWARD SHILLITO.

BOOKS

Winning the Human Race

The Next Age of Man, by Albert Edward Wiggam. Bobbs Merrill Co., \$3.00.

TO SAY THAT Mr. Wiggam is not a scientist who has gained repute by original research is like saying that Mr. Marshall Field and Mr. Wanamaker were not producers of high grade merchandise. These gentlemen were good judges of commodities and of the needs of the market, and it was their function to distribute what other men produced. Mr. Wiggam similarly is a middleman of ideas. As a distributor of the results of scientific scholarship, he is more of a success than most

of the scientists are and this latest book is the best thing that he has done.

Through millenniums of experience and somewhat random experimentation, directed largely by individual impulse and the urge to satisfy individual desires, the human race has become more or less civilized. But can it keep what it has gained? There have in the past been such staggering losses from time to time that history records the fall of successive civilizations. It is Wiggam's belief that they have fallen not because they have reached old age and must necessarily die; not because, as Spengler brilliantly argues, there is a predetermined, cyclic pattern which they must follow so that what goes up must come

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down like passengers in a Ferris wheel; but because men have not directed the process of human evolution with sufficient intelligence under the conditions which civilization itself imposes. Indeed, for the most part, they have not directed it at all, but have left it to take its own haphazard course. Civilization is the outcome of man's fundamental traits, the chief of which are "hunger, sex emotions, esthetic senses, and the desire for importance." Men in general have not learned how to direct these traits toward the common good, but they can learn and are learning. Civilization's coming of age does not mean the end of evolution but the beginning of a new stage. "Civilization tinkers with the human germ plasm upon a more gigantic scale than did the jungle." Eugenics is the flowering of culture. The answer to the problem of progress is in terms of both biological and moral education.

Four great discoveries, according to Wiggam, furnish the corner-stones of further progress. The first is that mental and spiritual traits are inherited by means of the same mechanism as physical traits. He challenges behaviorism for the stress which it lays upon the immediate environmental factor and stresses the intimate relation of character to heredity. The second, which serves to correct a possible erroneous implication from the first, is the non-inheritance in any large way of acquired characteristics. The third is the principle that good qualities tend to be associated with one another in the normal make-up of men and women. That is to say, a man who has one good trait in a high degree is more likely to develop other good traits which will reinforce it than to develop bad ones which will offset it. The law of compensation, though popularly believed, is not true. Bright people are more moral than dull ones. Healthy people are more intelligent than sick people. Geniuses have better health and morals than average persons. The chances are in favor of beauty and brains being found together. "Beautiful but dumb" does not represent a normal combination. The girls of the Follies, picked for pulchritude, show an intelligence quotient above the average. This tendency toward the correlation of desirable qualities means that the natural structure of human nature tends to perpetuate and reinforce rather than neutralize evolutionary gains. And the fourth discovery, which likewise contradicts a popular paradox, is that there is a tendency for like to marry like.

Wiggam is concerned—a good deal more than I am—about the dearth of geniuses. He may well be so if it is true that "civilization is the product, in the main, of a very small portion of the human race"—a by-product, as it were, of the general ongoing of life. It is true, of course, that leading is always done by the leaders, who are relatively few; that advances are made by those who have an exceptional degree of initiative, courage and inventiveness; and that, as in an advancing army, there are a few scouts going ahead of the main body. But it does not seem to me to follow that the progress of the whole column would necessarily be accelerated by increasing the percentage of scouts. Perhaps it would be equally advantageous to have better scouts and more intelligent following.

In fact, more intelligent following is just what Wiggam asks for. (The figure of speech breaks down, as military figures generally do when applied to moral processes, for the advance of an army consists in getting somewhere, while the advance of civilization consists in becoming something.) The instrument for saving the human race is the wider spread of the knowledge and practice of eugenics—which includes birth control and a good many other things besides—and, in general, more application of intelligence to human selection and less dependence upon the random processes which have brought us where we are, but apparently cannot bring us any further or even maintain us in our present condition.

Readers of Wiggam's earlier books will not need to be told

that his style makes it difficult to lay his book down when once you have picked it up. He is one of the three or four most successful popularizers of scientific knowledge, if the term can be used with no implication of disparagement. He may not be an original discoverer of scientific facts, but he knows where to find them and how to present them so that the lay reader, whether he agrees with all the conclusions or not, will know what he means and will find his own mind fertilized.

WINFRED ERNEST GARRISON.

THE PAMPHLET POETS (Simon and Schuster, \$25 each) are a series of 32-page pamphlets containing good selections from good poets. The six volumes that are before me represent Edna St. Vincent Millay, Emily Dickinson, Emerson, Witter Bynner, four Negro poets, and the New York wits. One misses "Renascence" from the first named, but one cannot have everything for a quarter.

To say that Sherwood Anderson's **A NEW TESTAMENT** (Boni & Liveright, \$2.00) is a book of left-overs and small bits that would not go into any of his other books would be a statement of fact, but would do injustice to its poetic quality by a prosaic description. It is a notebook of whimsical and fantastic ideas, bits of description, and stray fragments of personalities, etched in a few revealing lines.

WIT AND WISDOM OF DEAN INGE, edited and selected by Sir James Marchant (Longmans, \$1.25), is as scrappy as Anderson's "New Testament," but less poetic and more applicable. Dean Inge has wisdom about many things. The paragraphs which make up this book are not things which could not be used elsewhere, but those which have been used and are here set forth as nuggets of truth that have value apart from their original context.

W. E. G.

CORRESPONDENCE

Good Will Seems an Elusive Quality

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read in your May 19 issue your editorial, "The Gospel is at Stake in China," in which you quote with approval a letter by Paul C. Meng to a New York newspaper criticizing the statement drawn up by a committee of Nanking missionaries about the outrages there. Mr. Meng is the head of the Y. M. C. A. organization among Chinese students in the United States. He totally misrepresented the spirit in which we wrote. We had nothing but good will in our hearts toward China and the Chinese and every one of us had tried to express that good will in our lives and hope to continue to do so. I suppose that all of us had been hopeful of the nationalist movement and I am sure that every one of us would rejoice were the best elements in it to gain control and be able to establish a unified government. We knew that many Chinese would not like what we wrote as so very few of them are willing to face the facts of the situation. We felt it necessary, however, to state the facts regarding Nanking, and also our convictions regarding certain questions that had been raised to us by Chinese Christians. I do not think any of us when we first wrote that statement had in mind the foreign press at all. It was first given to the foreign press at Shanghai by one not of our number and when we knew of this we saw no objection to its being published far and wide, and especially in the Chinese press. We had it translated into Chinese and it was given to the Chinese press but I do not think any of the Chinese papers published it.

Mr. Meng said: "But the Chinese Christians are confused. Did they not believe that these missionaries were representatives of Jesus?" I do not think our statement was confusing to Chinese Christians at all. As a matter of fact it was read by at least

one of the foremost Chinese Christian leaders before publication and I think I am right in saying that he thought it was a good statement, although I cannot verify this where I am writing in Japan. One vestryman in one of the parishes of the Episcopal church in Shanghai criticized it by saying we had not discriminated between the communists and the nationalists and I replied that the nationalists could not escape responsibility for what had happened at Nanking.

It is not surprising that Mr. Meng should have written that letter. He became excited, as so many of us do when our national feelings are deeply stirred, and wrote in a tone that he would not have used had he been in China and better acquainted with the facts. The amazing thing, however, is that you should have approved his letter. It would have been only fair to have printed our statement along with his letter and let your readers judge for themselves its meaning. Among other things you said in your editorial: "These expressions do not represent the convictions of all the missionaries. We believe that they represent only a very small proportion of the missionaries." Well, we were not an isolated group of individuals—although we take full individual responsibility for our statement—but were a committee appointed by the Nanking missionaries in Shanghai at the time of writing. I think that every one of the Nanking missionaries approved of it and, as a matter of fact, all the other China missionaries who had read it, at least those that I have talked to. Some of the members of our committee are pacifists and others are sympathetic to pacifist views. A man who, I suppose, might be called the leading pacifist in China, told me he thought the statement was a very good one.

I have read *The Christian Century* for about five years with much profit but your extremely one-sided attitude towards the situation in China has disappointed many of your friends among the missionaries there. It is not your being pro-Chinese that I criticize nor your having a definite point of view in regard to the treaties and other questions. All of us missionaries in China are pro-Chinese, meaning by this that we are for China and her highest good as we see it. We vary greatly, however, in our ideas about the questions before the Chinese church and the missionary body. I do criticize your one-sided reports of the situation and your biased discussion of the problems that confront us of which your editorial, mentioned above, is a good example. Some of the problems are very difficult ones and they need to be faced with humility, intelligence, open-mindedness and invincible good will. I do not believe that the tone of some of your editorials has helped to create this spirit among us.

Karuizawa, Japan.

JOHN G. MAGEE.

Jewish-Christian Relations

EDITOR THE CHRISTIAN CENTURY:

SIR: Is not the superiority complex too obtrusively manifest in this recent attitude of Christianity toward Judaism? It is dishonest and insincere to rehearse the course of righteousness in the world and omit the high service of the Jews who, though they have no visible nationality, are a spiritual nation nevertheless, and have contributed immensely to the betterment of humanity. To intimate that once they may have been a chosen people, but are now in the discard, is a boomerang. What better can be said of Christianity as an institution? The Christian religion will be greatly augmented among men by giving Jews

Contributors to This Issue

WINFRED ERNEST GARRISON, literary editor *The Christian Century*. Associate professor of church history, Disciples divinity house and divinity school of the University of Chicago.

JOHN C. PETRIE, minister first Unitarian church, Lynchburg, Va. See page 1006.

T. T. BRUMBAUGH, Methodist missionary, Hirosaki, Japan.

the glad hand in every effort to bring mankind to the feet of God, whom the Jews love and serve as well as any people on earth.

Penney Farms, Fla.

GEORGE A. SMITH.

THE SUNDAY SCHOOL

Lesson for September 4. Lesson text: 1 Kings 8:1-11, 62, 63.

God Give Me Wisdom

"KNOWLEDGE comes but wisdom lingers," sang Tennyson, and he knew life. Universities crowded, but how many wise men? Mountains of new books, but how much wisdom? Laboratories covering acres, but is truth discerned? Telescopes that sweep the heavens, but is truth discerned? Machines of marvelous capacity, but do they lift the burdens from men's hearts? Speed, incredible speed, but when we arrive what can we do? Voices that thunder over the radio to the ends of the world, but have we a more comforting message than those whose speech was more limited? Why knowledge, books, laboratories, instruments, machines, speed and voices unless the wisdom of God can be found and passed on? Wisdom lingers, even in a machine age.

Nothing brings one to one's knees in prayer like the sudden load of responsibility. Washington at Valley Forge could pray; Lincoln, during the dark hours of the civil war, could pray. Coolidge, soon after his oath of office, identified himself with the organized church. Talkative men, who own nothing and care for nothing, may jauntily criticize the church and all sacred things; they have nothing at stake; they feel no sense of responsibility. I wonder if some of our smart, iconoclastic magazine writers could see the eager faces of thousands of young people, looking up to them for guidance—would that sight suddenly make them serious and constructive? You can almost classify people on the trains nowadays by the magazines they read. Too many articles are trifling, irresponsible, destructive of finer things. As you read you are certain that the writers are shallow; a load of responsibility would probably crush them.

David was dead; the great monarch had finished his mighty labors. Solomon, the favored son, sees as never before the multitudes of subjects who look to him for guidance. He turns to his father's God. He prays for wisdom. If it was a dream at night it came because he had been doing some deep thinking during the day; if it was a day-dream, it came from his new position of power and responsibility. He felt the need of wisdom. He wanted to govern justly; he desired to be a father to his people; he aspired to continue what his father had begun. He was unselfish in that hour; let this be said to his credit. Had he been thinking of his own wealth, his own pleasure, his own long life, he would not have made that prayer, but he was thinking not of himself but of his subjects. Again the very vastness of the empire made him humble: "I am but a little child; I know not how to go out or how to come in." Beautiful that humility, but it did not last.

Wisdom—it is the child of humility. Newton when praised said: "I know not how I may appear unto to others, but to myself I seem but as a child wandering along the seashore, contenting myself with finding, now and then, a smoother pebble or a prettier shell than ordinary, while the vast ocean of truth lay all undiscovered before me." Benjamin Franklin, when asked why he always walked along the street with bowed head, remarked: "I have noticed that when a head of wheat is full the stalk hangs over, but when it is empty it sticks straight up." Upstarts have no wisdom nor will they ever have. There are too many brilliant blatherskites talking and writing these days; they play with facts and words as clever jugglers do with colored balls, but nothing comes of it. Facts, but misinterpreted; words, but only strung on a line; ideas, but jumbled; science, but meaningless; talk, but pessimism. Truly knowledge comes, but wisdom lingers.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Conference Opens at Lausanne

Linley V. Gordon writes from Lausanne, on the eve of the opening of the conference on faith and order, which was to hold its opening session August 3, that the hosts were arriving from near and far. "The Australians have been two months on the way, but they are here. The metropolitans are here from Greece and Bulgaria and India. The patriarchs of Alexandria and Antioch and Jerusalem are here. Archbishops from Dublin, Sweden, the Netherlands and Sydney are here. Bishops are here, large numbers of bishops. Bishop Brent of western New York, Bishop Manning of New York, Bishop Perry of Rhode Island, Bishop Parsons of California, Bishop McDowell of Washington, Bishop Hughes of Chicago, Bishop Darlington of West Virginia, Bishop Moore of Texas. From the Church of England there are the bishop of Gloucester, the bishop of Manchester, the bishop of Ottawa, the bishop of Edinburgh. From India the bishop of Dornakal, the bishop of Tinnevelly and Madura. The bishop of Adelaide is here from Australia and from the Church of Ireland there is the bishop of Limerick. There are canons and deans and archdeacons. There are delegates from all branches of the Christian church save Rome." On an equal footing with these high ecclesiastics are scores of untitled leaders in the Christian movement. Mr. Gordon adds, "Dr. Ainslie arrived this morning."

No Convention of Disciples This Autumn

For seventy-five years the Disciples have held their annual convention in the fall, with the exception of three or four in the summer. This year the convention is being omitted and the next will be held at Columbus, April 18-24, 1928.

Bequest for Jewish School In Shanghai

A bequest of \$150,000 was left by the late I. S. Perry, of Shanghai, China, for the building of a Jewish school in that city. It is conditioned upon the raising of an equal sum by the Jewish community of Shanghai.

Will Ban Profanity From Movies

That twenty of the largest motion picture producers have agreed to omit all profanity from future motion pictures, was announced recently at the Pacific Palisades conference. It was also announced that the association of motion picture producers, inc., have pledged themselves to omit profanity, ridicule of religion and of the clergy, and all sneers at the constitution and the prohibition amendment, and to eliminate salacious billboard advertising.

Thinks Negroes Should Work With Federal Council

Commenting on the recent proposal for the organization of a federation of Negro churches, made by the editor of the Christian Recorder, Mr. W. L. Hutcherson, of the Y. M. C. A. at Wichita, Kan., argues

that it would be better for the Negro churches to enter heartily into the program of the federal council of churches. He says: "The Negro race has been honored with a secretariat, but have not responded to the opportunities offered

thereby. . . . We are inconsistent in our fight against separation, when we argue for division. I would rather see the Negro Congregationalists exercise their prerogatives in the federal council, by virtue of being a constituent part of the great

United Church of Canada Faces Problems

STUDYING THE PROBLEMS which the United Church of Canada must solve to make its declaration and constitution effective in producing a united national church, Dr. Ernest Thomas writes in the New Outlook:

"Rightly to estimate both the unfinished task and the actual achievement we must recognize from the first the avowed aim of the movement. The policy of the church now styled the United Church of Canada is said to be the promotion of such a spirit of union as will bring into existence a church which, so far as Canada is concerned, may fittingly be described as 'national.'

MUST BE TRULY NATIONAL

"No church could deserve the description of national in Canada which was merely protestant as against Catholic, or Presbyterian as against Episcopal. We are pledged to seek an organic life which will include the great contribution both of Episcopal churches and more individualistic ones such as the Baptist. No anti-Catholic or anti-Episcopal spirit can be called the spirit of union which we are to promote.

"For the present we have brought together three traditions—but are we conserving them? Is there danger of losing any vital element? The constitution of the church and of its courts affords no room for anxiety, but some tendencies in local action are less satisfactory. Prior to the consummation of union it was generally stated that after the union the signboards of the churches would read thus: 'St. John's Presbyterian church, United church of Canada.' But after the agony of voting was over there was a widespread disposition to resort to generous gestures, and on wholesale scale the traditional names were obliterated. Should this not be reconsidered? The reality is good, but as guidance to strangers from other lands is the generic term 'United church' adequate information? We were

declared not to lose our identity, but are we preserving it? If we persist in disregarding the three traditional names out of loyalty to the larger unity shall we not ultimately find it difficult to refuse to others the use of the name Presbyterian or Methodist or Congregational?

"Amalgamation of local congregations is in no way demanded by the policy of blending three traditions. This blending, if it is to conserve, must be done cautiously. Congregations have a certain individuality and should be widely varied if diverse needs are to be met.

There are, for instance, congregations which have for many years cherished an attitude of emotional distrust of scholarship, while close by others have revered sacred learning. Some have cherished the delicate appreciation of the arts of worship, while neighbor churches have been content with less considered spontaneity and unstudied expression. Some have cherished high dignity in discipline, while others have fostered rather an every-member canvass of successive projects. To throw two contrasted congregations into one without long and careful reciprocal study will involve great difficulty.

REMEMBER THE SACRAMENTS

"Already the challenge of new visions of worship has been felt and its relation to church architecture will call for careful consideration. We ordain our ministers to be ministers of 'the Word and sacraments,' while in many cases the design of our church contains no suggestion of anything but the Word. The pulpit is there, but no visible sign of the sacraments. Surely this calls for careful attention, especially if we look forward to organic union with other communions which give a large place to sacramental religion.

"What shall we say about the blending
(Continued on page 1005)

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national council of Congregationalists, than by virtue of membership in some great super-organization of Negro churches. The same is true of the Presbyterians, Episcopalians, the Methodists, etc. This is interracial cooperation. Let us put these 250 men to work in local and state federations; let us send the "twenty-five wisest and best men" to the quadrennial meetings of the federal council. Let us put the funds behind Dr. George E. Haynes and his commission, and then another generation would see very different race relations in this country."

Conference on the Christian Way of Life

The second interdenominational conference on the Christian way of life is being held, August 18-28, at Pacific Palisades, on the north shore of Santa Monica Bay, California. The themes for discussion include marriage, divorce, sectarianism, lawlessness, cities, the new psychology, Bible, missions, education, races, and war. Dr. Elbert Russell, of Duke University, gives a daily evangelistic address.

Illinois Man Goes to Minneapolis

Paul J. Snyder, who has been assistant to Dr. James C. Baker in the community work at the University of Illinois for the past three years, has accepted a call to the First Methodist church of Minneapolis, where he will also be director of the Wesley foundation at the University of Minnesota. He was graduated from the Boston university school of theology in 1924.

London "Fellowship of Faith" Breaks All Records

With 2,500 people on the first floor and two crowded galleries at the City Temple, London, and an overflow meeting of 500 downstairs, July 21, at the "fellowship of faiths" conference which met for the first time in London, set a high record for attendance. On that day China, Ceylon, India, Palestine, America and Great Britain were represented by eminent speakers who talked of peace and brotherhood as taught by seven living world religions—Buddhism, Christianity, Confucianism, the Hindu faith, Judaism, Mohammedanism and Theosophy. The fellowship of faiths was brought from America to London this year, but it was as a matter of fact in London that the movement began seventeen years ago. In New York and Boston during the past three years the "league of neighbors," which started in Elizabethtown, N. J., seven years ago has joined with the "union of east and west" to inaugurate the fellowship of faiths. The most successful meeting until this year of the organization was in New York City, where 1,500 people gathered to hear "tributes to Christianity by neighbors of other faiths." Twice that number helped to start the European movement this year, and applauded the announcement that in September London's second "fellowship" will present the theme, "What Christianity means to Buddhist, Confucian, Hindu, Jew, Mohammedan and other non-Christian creeds." Among the speakers at the July meeting were Dr. Annie Besant, Dr. Frederick W. Norwood, Dr. Sherwood Eddy, Dr. W. A. de Silva of Ceylon, Dr.

Wei-Chang Cne'n, head of the Chinese embassy in London, Bahadur of Burdwan of India, Rabbi Moses Gaster, and Abdul Majid and M. A. R. Dard, the last two speaking for the Mohammedan faith.

Canadian University Aids Religion

During the forty-one years of its history, Ottawa university has sent out 1,037 graduates, and over one-tenth of these persons have gone into distinctively religious work. This includes the ministry, educational missionary work, evangelistic service, and home and foreign missions.

Christian Science Surveys Year's Work

The annual meeting of the "mother church" of Christian Science was held in Boston in June. A number of interesting items were reported, among them: During the year \$250,000 was paid out of the trust fund, of which \$43,397 was spent to encourage the free distribution of authorized literature; \$30,556 to assist branch churches and university organizations to give Christian Science lectures; \$14,111 to help establish and maintain lending libraries and donations of books to libraries. The balance, \$161,123, was used in the acquiring or erection of church buildings. Since the organization of this department, in 1914, nearly two million dollars has been expended for lectures and lending libraries. The Christian Science Monitor, the daily founded by Mrs. Eddy, now has a circulation of 107,482.

Y. M. C. A. Will Serve Medical Schools

An \$800,000 building has been erected by the Y. M. C. A. on the west side of Chicago to serve the students and hospital staffs of the dozen or more medical colleges and hospitals which constitute what is said to be the greatest medical center in the world. The building is a memorial to the late L. Wilbur Messer, who was for thirty-five years general secretary of the Chicago Y. M. C. A.

Congregational Singing for Chicago Catholic Churches

An innovation is reported in the Chicago diocese of the Roman Catholic church: the inauguration of congregational singing in all the churches of the diocese. At the present time, it should be stated, there are individual churches practising this custom. Prof. Otto A. Singenberger, music director for the diocese, is at work on an official hymnbook for con-

gregational use. This movement gained impetus from the Eucharistic congress held here last year. Cardinal Mundelein, it is said, was much impressed at that time with the possibilities of massed singing.

Conservative Judaism Leans Toward Liberalism

Conservative Judaism, according to the American Hebrew, itself represents a reform of Jewish orthodoxy and there is within it a strong group which favors a further reformulation of law and prac-

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tice. "We call attention to the spirit of progress and liberalism which possesses a section of middle-of-the-road Jewish theologians that in the long run, we believe, will not be denied. Under American institutions, in days of science and invention and discoveries of truth, of changing conditions and reformulations of religion in general, Judaism cannot escape the intellectual trend, nor does it wish to."

Death of Mary F. D. Soper, Veteran Missionary

The death is reported, on July 20, of Mrs. Mary F. D. Soper, wife of Dr. Julius Soper, veteran missionary of the Methodist Episcopal church to Japan. Dr. and Mrs. Soper were appointed missionaries

CANADA FACES PROBLEMS

(Continued from page 1003)

of traditions in working the new constitution?

"Here there must be the most unreserved acceptance of the fact that no one of the three churches carried up its system unmodified. There was no compromise, but rather the amalgamation of elements of strength derived from all systems. The problem varies in different communities. In one place, for instance, such as Winnipeg, the Presbyterians were so preponderant as to make it difficult for those living there to realize that their own system called for modification; while on the other hand in an area such as Eastern Ontario the Methodist element is so preponderant that it can easily be imagined that the old usage is carried over into the new life.

"Not by premature formulation of abstract declarations, but by the patient and sympathetic effort to achieve the richer practice will such difficulties be overcome. The progress in overcoming them is already sufficiently great to surprise and delight any who were aware of the delicacy of the situations involved. The Basis of Union is a sacred compact. But this does not mean that the living church is to be ruled by the dead hand even of the immediate fathers who framed our constitution. On the other hand, we may well bear in mind what will happen when further unions become inevitable.

PURITANISM VS. LARGER FELLOWSHIP

"Reconsideration of the method of dealing with some social problems has become inevitable by reason of the increasing use of the franchise by our fellow citizens of different racial origin and without our Puritan traditions. The legislatures have to consider a constituency very different from that which we find in our own communion; and the United church would never dream of seeking coercive laws against the preponderant public opinion of the country. How to reach the larger body of citizens with our own realization of the evils attending some social usages, especially the commercial exploitations of habits of indulgence, is a matter of constant concern to the church. But whenever adjustments may come in our approach to the evil, our United church shows no sign of lessened desire for the elimination of drinking customs and the liquor traffic from our land. But this aspiration also must be interpreted in the light of the larger fellowship which we seek tomorrow or the day beyond."

by the foreign board in August, 1873. After forty years of service, they were retired and have since made their home in California, where Mrs. Soper's death occurred, in Glendale. She is survived by her husband and by two children: Dr. Edmund D. Soper, vice-president of Duke university, and Miss Ethel M. Soper.

Fellowship of Reconciliation Meets at Asbury Park

The general conference of the fellow-

ship of reconciliation, including the youth section, will meet at Asbury Park, N. J., Sept. 8-11. Howard Kester, a graduate of Lynchburg college in 1925, has just become secretary of the youth section.

Ban Cruelty to Fur-Bearing Animals

The movement to curb the use of torturing steel traps in the capture of animals for the furs that fashion demands is gaining headway. Resolutions have

"Silly," "Blasphemous," and "Heretical" have been the newspapers' verdict of Shirley Jackson Case's

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been passed by three religious gatherings, including the Christian Endeavor convention at Cleveland. An important feature, in the opinion of those who are promoting the campaign, is that women who are buying furs shall demand humanely killed pelts.

New Magazine Advocates Peace

The Herald of Peace, published at Lemoore, Kings County, California, issues its volume one, number one, under date of August, 1927. It is not committed to any single program for the promotion of peace, but contains a wide variety of articles in conformity with its slogan "Help to abolish war."

Missionaries Transferred From China to Philippines

A statement from Edwin Marx, secretary of the Disciples mission in China, says that many of the missionaries who have had to leave China for the present have assumed regular duties in the Philippines. Mr. Marx is at present in

Shanghai, serving as disbursing agent as well as secretary for the mission. The Chinese representatives from various stations recently met at Shanghai to revise the budget and decide on plans for the coming year. They voted among other things "to put chapel service and Bible instruction as elective in the mission schools and to put the three people's principles in the curriculum."

Author of "Indian Road" Classic Writes New Book

"I feel that something beyond what I said in 'The Christ of the Indian Road' should be said and I am trying to say it in this new book." Dr. E. Stanley Jones—whose last year's book on Christ assumed best seller proportions—writes thus of his new volume, about to appear, "Christ at the Indian Round Table." Dr. Jones is a Methodist evangelist to the high castes and Mohammedans of India. Report comes that Dr. Jones will soon spend six weeks in an evangelistic tour of Malaya. He is expected to arrive in Penang on September 15.

From Catholicism to Unitarianism

THE BRILLIANT ARTICLES from His pen have moved many readers of The Christian Century to ask, Who is John C. Petrie? Not so much for the sake of answering that personal question as to record an interesting religious experience, the following statement written by him is condensed from the Christian Register.

"I was born a Catholic, as the saying goes; that is, my father had me baptized by the priest. When he saw fit to let my religious upbringing slide, a relative took me to a Methodist Sunday school, where I was a regular attendant till the age of conversion came. But Catholic mysticism and ritual appealed to my soul, and the confessional provided to my mind the greatest lack in protestantism—individual guidance. I went for a time to a Catholic college, made my first communion, and went off to become a monk. When that life grew distasteful, I entered a seminary for the secular priesthood.

NO REBEL AGAINST CATHOLICISM

"I could not believe the doctrines of the church about hell and the loss of salvation for babies who died unbaptized. Nor could I tolerate the teaching that a man's eternal welfare depended on his being able to get a priest at the moment of death. Yet I was not a real rebel against Catholicism. The sacramental teachings, the ritual, the ancient past of the church, the music—all these appealed to me with the same force that they did at the time of my conversion. Thinking to find in Anglicanism all that I loved of Catholicism, without its unreasonable dogmas, I went into the Episcopal church, and took a three-year course in theology, graduating from the General seminary.

"There was no peace for me in the Episcopal church. From the day of my first acquaintance with the higher criticism, I saw that there was really no foundation for the basic Christian dogmas. After two years in the ministry, I left and began teaching school in New York. A

breakdown in health drove me to the southwest, where I had two years of quiet in which to think out my position.

"I look upon the short time in which I have been a Unitarian as the most profitable of my whole life. The old mysticism of my Catholic days has free play. It centers in God instead of Jesus. It carries with it no doubts, because I believe nothing of God that is at all unscientific. I can let my soul go now with no fears that it will become superstitious or that it will deal with substance whose validity may be discredited by the next step in scholarship. I make my daily meditation just as regularly as in the days when I had to do so at the clang of the gong in my novitiate.

INNER WAY AND SOCIAL GOSPEL

"Could I not have done all these things as a Catholic or as an Anglican? For me the answer is, No. My devotional life in orthodoxy was always hampered by the fact that beneath it lay doctrines in which I could believe only by shutting my eyes and making a severe effort of the will. That there are thousands in the old churches who can do this successfully I well know.

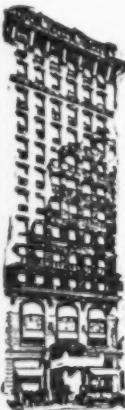
"From Catholicism I have learned the inner way; from protestantism I have learned the social gospel. It is to my mind the twofold function of the liberal church to preserve and deepen the inward spiritual life of its members, and on the other hand to teach the application to every walk of life of the precious doctrine that God is the Father of us all and that we are all therefore brothers. I am more grateful than words can tell for the foundations I received in the course of a painful religious pilgrimage. It is my hope now to be able not only to keep the good from my past experiences but to add to it, to deepen it, to extend it, both in myself and in those to whom it shall be my privilege to minister."

Mr. Petrie has recently become minister of the Unitarian church at Lynchburg, Va.

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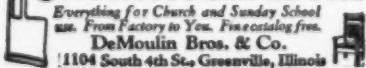
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